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ABSTRACT

Steps toward a theory of leadership must blend needed change with appropriate strategies for implementation. Discussions of leadership must begin with the concept of empowerment, since all leaders are empowerers. The theory that drives empowerment is the theory of individual differences, here based on C. G. Jung's ideas of four main personality styles along dimensions of perception (sensation/intuition) and judgment (thinking/feeling). A starting place is for leaders to understand individual differences and personality styles. To be an empowerer, individual assets and liabilities must first be acknowledged, named, and accepted. The empowerer then needs to relate the powers and liabilities of each colleague to the requirements of the task to be completed. Next it is useful to understand the four ways a leader's power exercises itself, as a dimension of the four main personality styles. Attitudes toward conflict are affected by these personality styles, modified by attitudes of extraversion or introversion. Finally, the leader must identify a group's oral culture, adopting the style and talk of a particular group in order to affirm its values and bring it into a process of group problem-solving. This theory of leadership assumes that individuals and groups are neither right nor wrong, moral or amoral, but rather, sets of dependencies, and that leadership consists of effectively challenging colleagues to their fuller human potential. (Three tables are included and a typological glossary is attached.) (SR)

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Leadership

Practical Steps Toward a Theory of Leadership

Clockwise: J. Robert Hanson, Dan Moirao, Harvey F. Silver and Richard W. Strong

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Practical Steps Toward a Theory of Leadership

by J.R. Hanson, D. Moirao, H.F. Silver and R.W. Strong

Introduction

Kurt Lewin (1945), a founder of transactional analysis and the designer of the force-field analysis technique, once said...there is nothing so practical as good theory." D.E. Hunt (1983), a learning styles theorist, once said, "...there is nothing so theoretical as good practice." These two ideas capture the inseparable, but simultaneously dissonant tension between practice and theory. Practice has to do with the pragmatic, the sensible, the judicious, the maintenance of the status quo, homogeneity, and propriety. Practitioners of the school of practical knocks advocate "not rocking the boat" or the "don't fix it if it isn't broken" school.

In his *The Structure of Scientific Revolutions* (1970) Thomas Kuhn argues that even theorists resist new theories (especially scientists) until the evidence for the new data is so compelling that remaining in one's community means accepting the new idea. So it can be argued that any fundamental change to commonly held social beliefs threatens existing practice; said practice having been earlier introduced on the back of a new, but at the time, controversial theory. Hence, Copernicus (Bronoski, 1960) revised Ptolemy; Brahe revised Copernicus, Keppler revised Brahe; Newton revised Keppler, and Einstein revised them all...at least for the time being. What this may suggest to us about leadership is the need to address simultaneously that which is good or salvageable from the past, that which needs to be changed, and the acceptance of the dissonance and hostility change inevitably carries with it. Steps toward a theory of leadership then must somehow blend needed change with appropriate strategies for implementation. In effect, "steps," a fundamental component of any successful practice, must be devised for the transition to a new theory. Seeing theory as separate from practice invites condemnation. Seeing practice as separate from theory invites ridicule.

A foot in both camps

Discussions of leadership, especially theoretical ones, must begin with the concept of empowerment. Leaders are empowerers! To successfully accomplish difficult tasks, one's colleagues must have the vision, objectives, skills, theory, and motivation to organize and execute their roles. In effect, the theory that drives empowerment is the theory of individual differences. To execute one's tasks expertly, requires a verbalized knowledge of different psychological types or learning styles. For our purposes, C.G.

Jung's ideas (1921) have the greatest potential since Jung's model is based on operations of the human psyche, per se. That is to say, we're looking at human behavior from within the capacities of the mind itself, not from the perspective of curricula, the structure of the job, or any particular problem-solving process.

A starting place is for leaders to understand individual differences, especially our own. Each style has its own assets, liabilities and blind spots. Some styles are expert at routine, timeliness and precision. Others are expert at planning, strategizing and evaluating. Others are expert at developing friendships, trust and supportive relationships. Still others are expert at imagining, designing and creating new things. A cursory assessment would immediately suggest that not only are all these capacities essential to designing needed changes, but that individuals possess these skills in different degrees. In short, every person, including the most gifted or competent has liabilities. And every person has assets, even the most apparently unable or incompetent. In effect one sees one's own fullest self in the capacities and incapacities of the groups within which one works. Often the things that irritate us the most in others are the things we can least tolerate in ourselves. And often, we project onto others those behaviors that we find either inaccessible or intolerable to ourselves. Hence, whether empowering or being empowered we live simultaneously in both worlds — the world of the things we do well and the world of the things we do poorly or not at all. We are whole persons only to the degree that self definition takes into effect our weaknesses and our strengths.

Empowering Requirements:
Step One—Seeing One's Self

Thus to be an empowerer one must first acknowledge, name and accept both one's assets and liabilities. To be self accepting is the first step in allowing one's self to change. The ego's role is to repress the inferior functions and bad memories, but the larger self drives us to struggle for wholeness. All of Jung's ideas about self maturation, affective wholeness, and cognitive development make clear that life is always journey, that destination is death. The quest of individuation is to bring as much of one's repressed material, the contents of the unconscious, to consciousness as possible. The question for the self, in effect, is a re-collection of one's several selves. It is to see oneself across the entire expanse of one's life history and to embrace one's strengths while simultaneously addressing one's weaknesses — the hidden contents, the shadow, our inferior sides.

Empowering Requirements:
Step Two—Seeing Others

To be an empowerer also means one can see the other. The more clearly we see ourselves, the more visible the assets of co-workers become. Thus self acceptance carries with it both an appreciation of the other's capacities, plus an attitude that allows us to challenge the other's need to self acceptance and growth. The process, as in all human relationships, begins with mindful self-acceptance, such that the other may be accepted as well.

Empowering Requirements:
Step Three—Categorizing the Task

The empowerer then needs to relate the powers and liabilities of each colleague to the requirements of the task to be completed. Since each task has both a perceptual dimension (that which can be understood through sensation and/or intuition) and a judgment dimension (decisions made through thinking and/or

feeling) every task or objective can, itself, be categorized as a style. The empowering model is expanded in Table 1.

Empowering Requirements: Step Four—Identifying Leadership's Forms of Powers

Any leader's power comes primarily from those s/he leads. The inverse in leadership is followership. Leadership and followership are the inseparable elements of power. This power exercises itself, as a dimension of style, in four ways.

In the sensing-thinking style, where the position is conferred from above (office, title, rank, etc.) power comes from the loyalty of the followers. While the position is conferred on an individual from above, s/he only holds the office as long as there is mutual respect, clarity of task, mutually understood means of evaluation, and timely and appropriate feedback. The key to maintaining positional power is honesty and fairness.

In the intuitive-thinking style, whether the position is conferred from above or through election, power is conferred on the individual by the followership because of their respect for his/her wisdom, intelligence, verbal capacity and analytic ability. Power comes from the readiness of one's hearers to work with the knowledge, research, tactics and strategies in the leader's repertoire. This form of conferred power works best when there are open channels of communication, feedback loops, access to data, and the deliberate solicitation of critical thought. In effect, the sapiential leader is willing to be challenged, as well as to challenge. The key to sustaining intellectual power is an insatiable appetite for greater understanding.

In the sensing-feeling style power comes from the trust the followership places in its leader. Whether conferred from above or through election this leadership power comes from the exercise of empathy, concern, and knowledge of one's associates' needs and wants. Leadership in this style works best when there is a collegiality of interest, open communication, joint decision-making, and an open and caring working relationship. This power grows on supportive feedback, strong group maintenance concerns and an acknowledgement of each person's career growth needs. The key to sustaining relational power is in the leader's personal openness and vulnerability.

In the intuitive-feeling style power comes from the enthusiasm generated in one's followers based on the leader's vision, inspiration and imagination. Power comes from the followers' will to action, to exploration, to discovery, to an interactive forum for needed change. This form of conferred power only works authentically when addressed to what is good for all the people. This form of power works best when opportunities are provided for jointly developing goals, modes of work, and different forms of organization. The key to sustaining creative leadership is high levels of energy and a belief that education can be fundamentally improved.

Empowering Requirements: Step Five—Working Constructively with Conflict

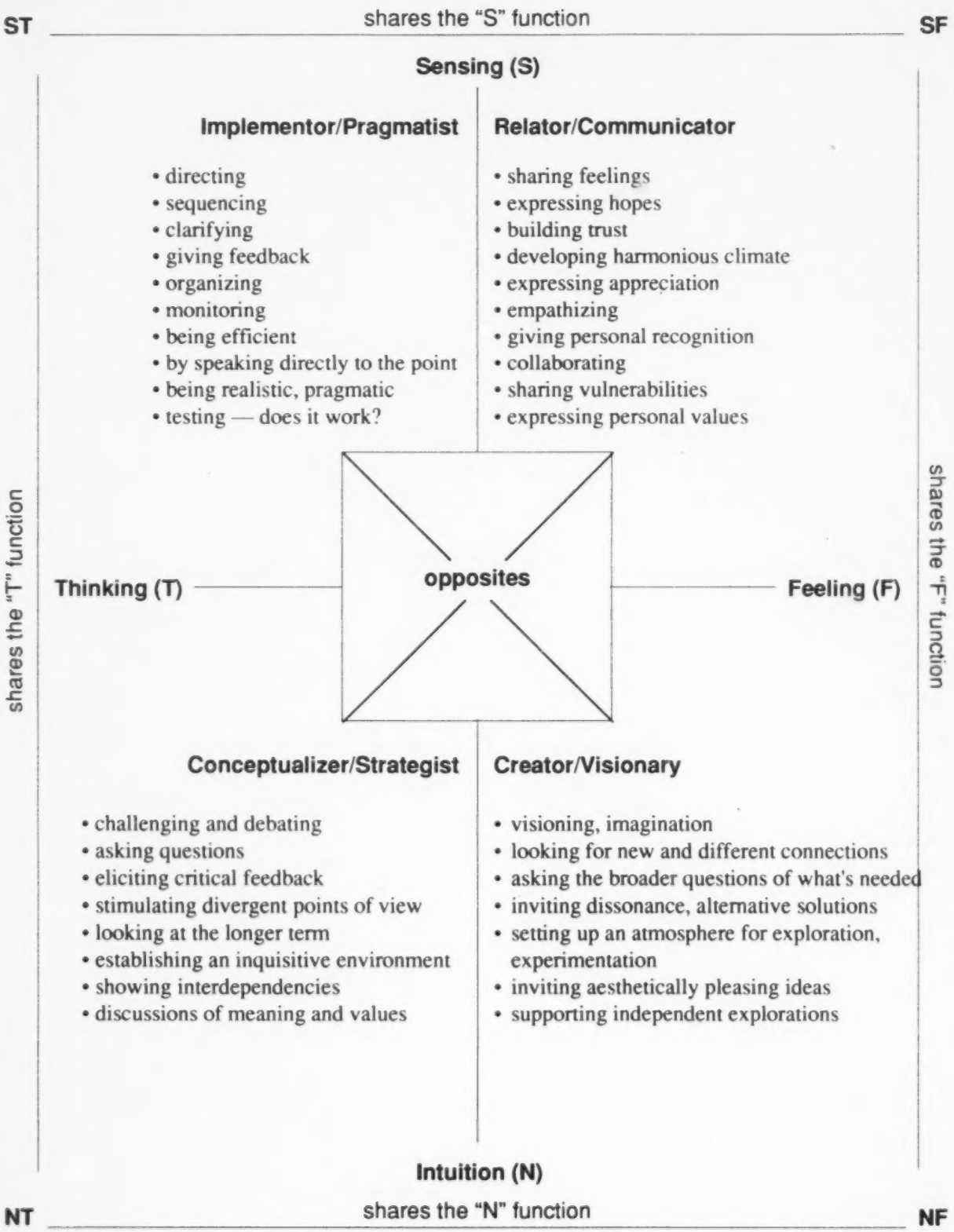
Conflict is a natural result of the tension between the status quo and the need for change, the pragmatic and the visionary, and the differences in the perceptions of oppositional styles. Conflict is intra and interpersonal. Conflict is evoked whenever there is a need to improve a process that is either acted upon out-of-consciousness or that is deeply ensconced in tradition. The initial step to empowerment then is the recognition that any substantive change is an invitation to disputation.

As in the other dimension of empowerment, style is a critical element for interpretation.

In addition to the four functions Jung also articulated two "attitudes" toward the world. Each

Table 1

Empowers by...



DESCRIBING LEARNING STYLE BEHAVIORS BASED ON THE ANALYTIC PSYCHOLOGY OF C. G. JUNG AND ISABEL BRIGGS MYERS

The behavioral descriptions of the four basic learning styles come from the pairings of the perceptual and judgment functions.

When a perception function (sensation or intuition) is paired with a judgment function (thinking or feeling) four different and behaviorally observable learning styles emerge. These four styles are modified by either an introverted or extraverted orientation, and are further modified by either an active or reflective preference.

SENSATION (S)

The sensing-thinking (ST) learner prefers instruction that focuses on facts, drill, recall, demonstration, and especially on the physical manipulation of tangible objects. This learner likes to know exactly what is expected, how s/he's doing at each moment, wants teacher/peer feedback on what's correct, feels best with right-wrong questions, enjoys doing things already mastered, relies on factual material and is usually a good worker.

The sensing-feeling (SF) learner prefers instruction that focuses on personal values, interpersonal relationships, how learning relates to getting along better with one another, and demonstrations of empathy and support for one another. This learner likes to know how others feel, and wants support and encouragement from teacher and peers. This learner functions best in verbally interactive situations where one can learn through discussion and personal sharing. This learner learns best when content has personal meaning.

THINKING (T)——————————————————————————FEELING (F)

The intuitive-thinking (NT) learner prefers instruction that focuses on the meanings and relationships of data, on ideas, the interrelationship of ideas, and on how one can construct evidence for how things work. This learner wants to know why a thing is so, to explain its working relationships, and to understand meanings. S/he relishes experimentation, looking for cause and effect, inferring relationships, and defending ideas. They like problems that require logic, analysis, reasoning, and that can be defended based on external data. They generally are among the best students.

The intuitive-feeling (NF) learner prefers instruction that allows for personal exploration of a subject or content of personal interest. This student brings, as does the SF, high levels of affective energy to learning tasks because of personal interest. As such the NF learner tends to function best in classrooms allowing a good deal of personal discretion, new challenges, creative and imaginative approaches, involvement in many different kinds of tasks, creative and artistic expression, and new and unusual applications of existing knowledge to new and different situations. The NF tends to excesses of degree but is often among the brightest of students if recognized and properly channeled.

INTUITION (N)

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Assets of Managerial Styles

Implementor

- Organized information abounds and is valued
- They are allowed to take responsibility and leadership
- It is fast moving and challenging
- There is a chance to assume a leadership role
- Competition abounds
- There is freedom to accomplish tasks their own way
- There is an established authority to respect
- Academic achievement is highly valued

Communicator

- They can please others
- Harmony, respect and good feelings exist
- Research and learning is on people facts
- Structure, supervision and guidance is available
- There is much reassurance, support and personal attention
- Ideas can be developed that will benefit others
- Relationship skills can be applied to get the job done, i.e., committee work
- They can give and give and give
- It is idealistic
- Their loyalty is valued

Planner/Conceptualizer

- They can work by themselves
- It is unemotional, factual, practical
- There is freedom to ponder
- The leader gives a systematic, structured framework
- Routine is the watchword
- There is a lack of pressure, low-key
- Much attention given for task results
- Value is placed on accumulation of facts
- They can save face even when they may be wrong
- There are rules for dealing with others

Innovators/Synthesizer

- People are involved; i.e., committee work
- New possibilities need to be brainstormed
- There is a defined structure with boundaries
- Follow through is enforced by someone else
- Inspirations are allowed and encouraged
- There is a lot of attention (They'll take anything, including negative put downs)
- They can talk about what is learned; i.e., tons of discussion
- There is action-oriented activity; i.d., role playing, drama, learn "X" tables by jumping rope at the same time
- Environment is optimistic, changing
- Surrounded by friendliness and warmth

attitude is an indication of the energic flow of the libido. For the introvert the energy flows inward. From the external stimuli, the introvert goes inside himself to discover meaning, to process the stimuli for whatever value it may have, and to assess, in its own time, the feelings and thoughts triggered by it. Thus, the outside observer says of the introvert that they are shy, quiet, not gregarious, not aggressive, and self-concerned.

The opposite attitude is that of extraversion. In this attitude the energy flows outward to verbally interact with the stimulus. In nearly every instance what the extravert is interested in, as with the introvert, is his/her own feelings, but for the extravert these feelings and ideas are discovered in interaction with others. Thus, the outside observer concludes that extraverts are talkative, friendly, energetic, perhaps noisy, very verbal, and involved in as many conversations as are possible.

When introversion and extraversion are seen in conflict situations certain polarities appear. Kilmann and Thomas (1975) propose the relationships as seen in Table 2.

The results of these polarities indicate that thinkers tend to be more competitive than feelers in conflict situations. In particular, extraverted feelers would tend to be more assertive and aggressive. Obversely, dominant feelers would tend to be more accommodating. Feelers would tend to be more cooperative and collaborative. Introverted feelers tend to exhibit avoidance behaviors in conflict situations unless problem assessment and problem-solving opportunities are provided in advance of any confrontation.

The extraverted thinking style tends toward a competitive style of leadership which manifests itself as a high task/low relation form of management. These managers may tend to be argumentative, perhaps too directive, and generally not inviting of feedback or criticism!

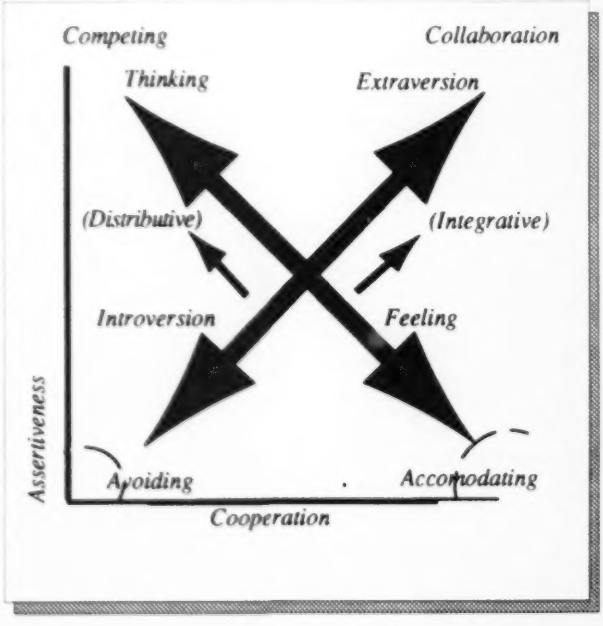
Extroverted feeling types, on the other hand, tend more toward both a high task and high person orientation. This often results in a win-win situation because of the collaborative nature of the effort. The "collaborative" orientation invites problem-solving, confronts disagreements, and solicits everyone's viewpoint in building a better system.

A Final Set of Steps: Step 6—Empowering as the Identification of a Group's Oral Culture

Oral cultures, traditionally perceived as pre-literates, were those in which all communication took the form of spoken words or pictures. There was no writing as we know it today. Rather, history, meaning, and values were expertly communicated through stories, myths, sagas, legends, rituals, and the dance.

In our time, "oral culture" is used to refer to the dominant or prevailing verbal modes by which

Table 2



membership in a group is attained and preserved. Thus, oral cultularity is the ability to "hear" the most commonly accepted forms of speech, topics of speech, gestures, forms of humor, idioms, forms of address, and attire.

Not surprisingly, any group's oral culture tends to be a reflection of the dominant personalities of that group. The real leader, appointed or otherwise, is a member of that power elite. Oral cultures, therefore, often tend to reflect the style or psychological type of their leaders.

To empower an individual to work with different cultures means that s/he must be able to identify the group's dominant style. Groups that are group self-aware, know one another as good friends, tend to be difficult to penetrate, have their own preferred types of humor, forms of dress, and meeting places might be led by sensing thinkers.

Groups that tend to be open, or challenging of one another, whose humor is situational rather than personal, where talk revolves around issues, what has been read, and how one theorizes solutions, might be led by intuitive thinkers.

Groups that are interpersonally aware, concerned for one another, who relate on a personal rather than on a task agenda basis, are friendly and open to newcomers who share personal stories and anecdotes, and who are welcoming and friendly, tend to be led by sensing feelers.

Intuitive-feelers don't tend to be group-oriented, nor, often times, do they tend to work well as group members. In effect, if intuitive feelers have any group consciousness, it is a kind of willingness to admit that they prefer working either alone or with one other similarly-minded person. Still, the language is a give-away. Their interests are diverse, creative, often unpopular, usually artistic, and certainly individualistic.

Empowered leaders adopt the style and talk of a particular group in order to affirm its values. Membership requires no less. Yet such adaptation is not a manipulation. Every group must be "seen" for its strengths, affirmed for its identity, and then brought into a process of consciousness-raising for group problem-solving. Good leaders do these adaptations naturally. Other potentially able leaders need to learn these interpretive skills.

Conclusions as Plateaus

A theory of leadership assumes an underlying interpretive model. Ours, an application of Jung's insights into human nature, revolves around intra and interpersonal polarities, the recognition that what we are is both that, and what we are not. That individuals and groups are neither right nor wrong, moral or amoral, but rather, sets of dependencies, and that leadership consists in effectively challenging one's colleagues to their fuller human potential.

An effective leader is his/her own visible curriculum model on living effectively. We are, ourselves, the messages our followers hear. Our discoveries are not insights from outside ourselves, but are rather the deepest uncoverings of those truths that lie within us. Walter Lowen said it best (1982):

"I am a firm believer in the view that our greatest achievements are but mirrors of our own nature. It is not that we invent something new, but rather that we recognize a truth within us. This is discovery in the truest sense-uncovering that which is already there."

Shakespeare has Malvolio in *Twelfth Night* say, "...there are no prisons so confining as those of which we are unaware." Leadership, as a coherent theory, asks us to demonstrate both our search for personal meaning, and its therapeutic effects on us as being more open and resilient to the interpersonal challenges around us. As Paul Tillich said, "To be is to become."

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"ATTITUDES" OR PROCESSES AFFECTING THE WAYS LEARNERS PERCEIVE AND MADE JUDGMENTS

Learning takes place within two sets or "preconsitioners." One set represents the way information is best processed (I and E), and the other (R and A) an orientation to closure.

INTROVERSION

The introverted learner brings energy to the learning situation by looking at the content to be learned in terms of his/her own values and interests. For learning that has any retentive value the introverted student must have time to think and reflect about that information in his/her own independent and highly individual way. How much energy the introvert invests depends on the degree to which the content increases that learner's own self-awareness and goals. Introverts seem, to those outside, as if they were quiet, shy, withdrawn, and hard to get to know. Introverts represent 25% of the student population but constitute 85% of its best students.

EXTRAVERSION

The extraverted learner gets energy for learning by externalizing the content through personal interaction, sharing, and physical activity. For learning to have retentive value for the extravert the content needs to be assimilated in personal discussion, thru questions and answers, personal feedback, and affirmation of understanding by the teacher and peers. Thinking for the extravert is verbal interaction. The energy the extravert invests in learning is directly proportional to the opportunity s/he has for verbal give and take. Extraverts seem, to those on the outside, as if they were assertive, talkative, out-going, friendly, and easy to get to know. Extraverts generally have a difficult time in school because of independent study emphases.

REFLECTIVE

The reflective learner wants to know how many different ways there are to do something, and whether or not all the possibilities have been explored. The reflective mind would rather operate outside of any kind of restraints to examine the situation or problem for the enjoyment of the search itself. Reflectives, unlike their active opposites, may never ask the practical or applications questions. Rather, their interests focus on the internal and personal interests invoked by the content or question being addressed. The true reflective is not one to be rushed, needs time for thought, and is a natural opponent of the strong active.

ACTIVE

The active learner wants to know what is to be done, how it is to be done, who's going to evaluate it, and what it's for. The active learner has a keen sense for how to organize time, to think objectively in terms of needed outcomes, and to work within schedules. It is the active learner who asks for behavioral details, e.g., how many questions on a test, what's a passing score, what chapters need to be read, how long the test will take, etc. In short, the active learner's orientation is to closure, but, ironically, so that s/he can get on to the next task. Accomplishments are their own reward. Work is perceived as a value in and of itself.

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Liabilities of Managerial Styles

Implementor

- May run over others trying to get tasks accomplished
- Through organizing the situation, will include any idle bystander
- Will get backed-up when others tell them what and how to get the task done
- Anger and impatience moves quickly when distracted by the promoter's spontaneity
- Through the critical and judgmental eye, will create distance with others

Communicator

- Unmoved by logic, creating impatience with analyzers and controllers
- Resents tactlessness of others out of their sensitivity; assumes others are there, too
- Values harmony over anything else and prefers to agree
- Subordinates own interests to those of others
- Withholds unpleasant information

Planner/Conceptualizer

- Serious, orderly manner draws impatience from others
- Critical and judgmental eye toward others creates distancing
- Indecision creates confusion and impatience
- When cornered, pressure builds quickly
- Allowing others to initiate may build resentment over time
- States position bluntly, without concern and feeling for others
- Feels rejected unless a group is willing to draw data and warmth out

Innovators/Synthesizer

- Others may feel steamrolled
- Rapid change causes others to see action as shotgunning and unstable
- Excitement seen as egotism
- Forceful, aggressive, up front nature may cause others to see trait as manipulative
- Impatience can result in arguments

A Typological Glossary (Spoto, 1989)

Caveat Lector: The following definitions pay less attention to the surface of the personality than to the more complex layers or regions of the psyche which condition and represent the personality in its individuated form. As the function of this glossary is primarily heuristic, I decided that it would be more helpful to arrange our definitions to suggest the widening or deepening of consciousness that ideally would characterize a typological approach to personality. Therefore, in our glossary the less useful criteria of alphabetizing and defining terms has given way to a shape which loosely parallels the shape of our study. Terms that have archetypal significance are italicized.

persona—The "actor's mask" which serves to mediate between an individual's *ego* and the external reality that delimits an individual's everday life. Essentially, the *persona* is an archetype which is represented by the external concession or adaptation that society requires from an individual to make life hospitable or bearable for all concerned. As such, the *persona* may benefit both society and the individual, provided that the individual's life is not reduced (or elevated) to what the *persona* itself comes to represent.

ego (ego complex)—The center, central complex, or carrier of consciousness. The apparent source of will and memory. The "battlefield" between a person's conscious and unconscious life. The *ego* is especially concerned with problems of personal identity, reality testing and continuity over time. As such, it simultaneously faces outward toward external reality and inward toward internal reality.

consciousness—The realm of psychic experience for which the *ego* generally claims a certain degree of relation and level of awareness. As such, consciousness is always "consciousness of," as the phenomenologist Edmund Husserl might have said. In effect, this means that the chief characteristic of consciousness is discrimination and differentiation of "this from that."

differentiation—Differentiation "is the essence, the *sine qua non* of consciousness" (CW7, para. 339). It is psychological activity which separates, untangles, and distinguishes one thing from another.

attitude—Typologically speaking, a fundamental or *a priori* orientation of the personality in which libido either moves toward the object and away from the subject (extraversion) or is withdrawn from the object and put back into the interests of the subject (introversion)

libido—Psychic energy which directs and motivates the personality. The source of libido is the polar nature of the psyche itself, most completely expressed through the myriad interactions that exist between an individual's conscious and unconscious life. When an excess of libido is habitaully taken up by consciousness in a certain direction or for a certain purpose, the ideal psychic balance between the conscious and unconscious life of the organism is disturbed. A countermovement or build-up of energy then takes place in the unconscious which seeks to create a enw balance for the individual personality. However, the results of this new movement of the psyche to regulate itself often involve primitive or archaic layers of the unsonscious itself for which consciousness is ill-prepared to confront. Insofar as this occurs, the route to reorganization and reintegration of one's personality is problematic.

function—A particular form of psychological activity that is recognizable in principle while operating under varying conditions. Typologically speaking, Jung specifies four basic functions: sensation and intuition,

which are referred to as irrational or perceiving functions, and thinking and feeling, which are referred to as rational ro judging functions. Any function may be introverted or extraverted, depending upon its orientation to the object.

sensing function—One of the two irrational or perceiving functions, so designated because of characteristic openness to information taken in by the senses.

intuiting function—One of the two irrational or perceiving functions, so designated because of characteristic openness to meanings and symbols taken in through the unconscious.

thinking function—One of the two rational or judging functions, so designated because of characteristic activity that uses and applies logic and abstract analysis to a problem.

feeling function—One of the two rational or judgin functions, so designated because of characteristic activity that uses and applies values to issues of personal concern.

psychological type—A specific combination of habitually conscious activity that may be identified according to typological principles and concepts. Each individual potentially constellates a particular typological configuration at the conscious level that in turn is compensated at the unconscious level.

superior function—The primary or dominant function which generally represents the most confident and comfortable aspect of the conscious personality. It is the most differentiated function of the personality, and therefore commonly thought to be the most reliable and efficient function from the *ego's* point of view. The carrier of the ego.

auxiliary function—The function which in many cases is sufficiently differentiated to assist or complement the superior function, and so serve to round off or stabilize the *ego* and consciousness. The auxiliary function is a rational (judging) function if the superior function is irrational (perceiving). On the other hand, the auxiliary function may be an irrational (perceiving) function if the superior function is rational (judging).

tertiary function—This term is not used by Jung, but serves to designate the function which is opposite to the auxiliary function. Most often, Jung refers to this function as one of the inferior functions, i.e., a poorly differentiated function associated with the unconscious.

inferior function—The function which is opposite inevery way to the suprior function; the least reliable, least differentiated, and least characteristic function of the personality. The inferior function most often acts as the doorway through whcih various aspects of the unconscious may meet, encroach upon, or engulf the *ego*.

unconscious—A psychological concept which represents all psychic contents or processes that are not related to the *ego* or consciousness in any immediately perceptible way.

complex—An emotionally charged unconscious psychic entity that is signaled by the intense affect associated with it in everday life.

archetype—The central core of a complex; a transpersonal or universal pattern of experience represented by certain primordial, mythological, or numinous images and often expressed through certain patterns of emotion and behavior.

shadow—The archetype which is represented by everything which the *ego* has no wish to be. Most commonly, the shadow is taken to be the dark side of one's personality and so hidden or excluded from the "light" of consciousness.

transcendent function—The spontaneous and mediating function that links consciousness and the unconscious through the generation and creation of symbols. As such, the transcendent function goes beyond the point of view expressed by any two opposites which may be at the source of psychological conflict.

symbol—An image or metaphor which provides a living perspective from which a synthesis between opposing or conflicting psychological factors may be considered, reflected, or acted upon. As such, symbols provide meaning and order to our individual and collective lives.

psyche—The whole of one's personality comprising the various contents and relationships that exist between conscious and unconscious life.

Self—The center of the psyche, as the *ego* is the center of consciousness. Isofar as it is made conscious by the *ego*, the *Self* may be viewed (paradoxically) as both the center and circumference of the whole of one's personality. *Ego-Self* relations are therefore always thought of as on-going and never complete. The *Self* as an archetype is most commonly represented through unifying images that convey the awe and wonder of the "wholly other," or in more obvious language, "the God within." As such, the *Self* also acts meaningfully in directing an individual's life or shaping a person's individual destiny.